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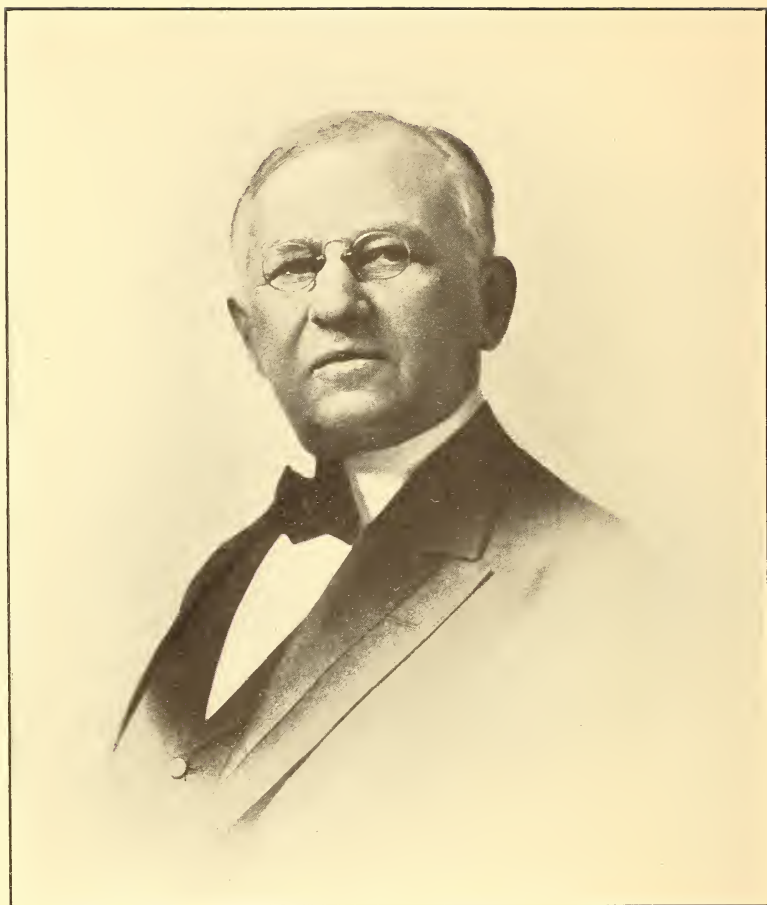
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Yours very truly  
John Wainman

ADDRESS  
OF  
HON. NORRIS S. BARRATT  
AT  
THE JOHN CHAMBERS  
MEMORIAL CHURCH

28TH AND MORRIS STREETS, PHILADELPHIA

MONDAY, JUNE 7, 1915

UPON HIS  
UNVEILING THE PORTRAIT OF  
REV. JOHN CHAMBERS D.D.

PRESENTED TO THE CHURCH AS A TOKEN  
OF RESPECT TO ITS FOUNDER

HON. JOHN WANAMAKER

HUGH BLACK, ESQ.

PRESIDENT OF MEN'S FRIENDLY UNION, PRESIDING



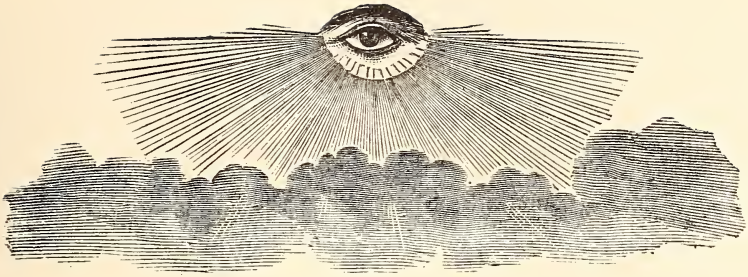
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JUDGE NORRIS S. BARRATT said:

**Y**OU judge an orchard by its fruit. So of a man you ask what has he done? John Chambers, whose portrait has just been presented, was a servant of Christ, the most popular preacher of the nineteenth century in Philadelphia, and the pastor for fifty years of one congregation.

His church, the First Independent Church, was their second building; from 1831 to 1899 it was at the northeast corner of Broad and Sansom streets, Philadelphia, where the North American Building of twenty stories now stands.

He had such a wonderful personality that no one thought of it by its name, but it was called Chambers Church because he preached there.

So convincing was he that he was known as the "Master of Hearts." Rev. Dr. Albert Barnes of the First Presbyterian Church, his great contemporary, was, perhaps, a greater scholar. His Commentaries are a monument of learning, as many Presbyterian ministers can testify who have studied them, but John Chambers was the popular preacher; he had a message to deliver and he proclaimed it.

He lived from September 19, 1797, to September 22, 1875.

## Address of Hon. Morris S. Barratt

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Brother Wanamaker has told you of John Chambers' long, busy life and of his association with him, and that his voice was rich and sonorous like a trombone.

Think of his great influence for good in Sunday-schools, churches, and the many men and women and their descendants who benefited by his ministry.

The evidences of his great work and influence are still with us.

This is apparent by this gathering in this Church, dedicated to the Glory of God, and named in his memory,

### THE JOHN CHAMBERS MEMORIAL CHURCH.

The history of the portrait and its presentation appear in Proceedings of the Grand Lodge Free and Accepted Masons of Pennsylvania of 1877.

#### “QUARTERLY COMMUNICATION.

“Held at Philadelphia, June 6th, A.D. 1877, A.L. 5877.

“Brother Robert Clark, Right Worshipful Grand Master, in the Chair.

“Ninety-six Lodges represented.

“The Grand Lodge opened in ample form at 7.20 o'clock P. M.

“The following letter from Robert H. Hinckley, Esq., which accompanied the portrait of our late Grand Chaplain, Reverend John Chambers, D.D. was read:”

“PHILADELPHIA, March 19th, 1877.

“*Dear Sir*:—I have sent you today, by the hands of Mr. James S. Earle, a very fine portrait of Rev. John Chambers, D.D. It was the desire of Mrs. Matilda Chambers, his widow, lately deceased, at whose instance the portrait was painted from life, that

## At the John Chambers Memorial Church

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the Grand Lodge of Free Masons should possess the picture. She so expressed herself to me frequently, and on one occasion so told your Grand Treasurer, Thomas R. Patton, Esq. No mention of the picture was made in the wills, either of Dr. or Mrs. Chambers, but in accordance with the wish of the latter, with full consent of the family and of the executor, I put the portrait in your possession, as Grand Master of the Fraternity, with the request that you have it securely hung in such place in your beautiful Temple, that all who see it may be reminded of one who loved the Order, and who so frequently in the lodge room led the brethren very close to God in earnest and heartfelt prayer to the Great Father of Mercies.

“Very truly and respectfully yours,

“ROBERT H. HINCKLEY, JR.,

“*Executor, Rev. John Chambers, &c.*

“To Robert Clark, Esq.,

“R. W. Grand Master of Masons in Pennsylvania.”

“The R. W. Grand Master stated that he had accepted and acknowledged the receipt of the portrait, when, on motion, the letter of Robert H. Hinckley, Jr., was ordered to be spread upon the minutes and the portrait accepted.”

“OFFICE OF THE R. W. GRAND MASTER OF FREE AND ACCEPTED  
MASON'S OF PENNA., &c.

“MASONIC TEMPLE, PHILADELPHIA, March 28th, 1877.

“ROBERT H. HINCKLEY, JR., Esq.

“*Dear Sir:*—Your favor of 19th inst., was duly received, giving me the gratifying information of the presentation to this Grand Lodge of the portrait of our highly esteemed and worthy Brother, Rev. John Chambers, D.D., who was at the time of his decease the Senior Grand Chaplain of this Grand Lodge, having officiated as such for a period of nearly a quarter of a century. The portrait was also received and is now in the office of our Grand Secretary. At the next meeting of the Grand Lodge I will have it properly presented to that body, and I have no doubt it will be fully appreciated as a remembrance of one whom we all were de-

## Address of Hon. Morris S. Barratt

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lighted to see, and to listen to the fervent prayers and supplications as offered by him to the Great Architect of the Universe.

“ Allow me to express my sincere and heartfelt acknowledgments to the family of our departed Brother, and also to you individually for the kind sentiments expressed by you toward our beloved fraternity.

“ Very truly and respectfully yours,

“ ROBERT CLARK,

“ *R. W. Grand Master of Masons in Pennsylvania.*”

He was born September 19, 1797, in Stewartstown, in County Tyrone, Ireland, and brought to this country when three months old by his father and mother. William Chambers was his father. They landed at New Castle, Delaware, and then journeyed by conestoga wagon to Pittsburgh, Pennsylvania, down the Ohio river to Jefferson county, Smithfield, Ohio, where they settled. Here he lived in a log cabin. His student life was passed in Baltimore, Maryland. He studied for the ministry, and came to Philadelphia in the month of May, 1825, to enter on his duties as pastor of the Ninth Presbyterian Church, then occupying a small, brick building on the west side of Thirteenth street, above Market street.

The Presbytery of Philadelphia, however, refused to ordain Mr. Chambers, owing to his views on the doctrine of predestination. He was ordained by the Association of Congregational Ministers of New Haven, Conn., December 7, 1825, and then he established the congregation known for about fifty years in Philadelphia as “The First Independent Church, Broad Street.” This body erected a church building at the northeast corner of Broad

## At the John Chambers Memorial Church

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and Sansom streets. The corner-stone was laid in March, 1831.

Under Dr. Chambers' pastorate this organization flourished, having at times fully 1,200 members. On February 14, 1858, the Bethany Mission, now the Bethany Presbyterian Church, was started by John Wanamaker, directly under the auspices and with the aid of Mr. Chambers and his church. On the fortieth anniversary, May 14, 1865, he was then sixty-eight; he had attended 2,509 funerals, preached 6,247 sermons, 2,400 funeral addresses, 3,000 addresses on missionary, temperance and Sunday-school subjects, and made 28,000 pastoral calls. His salary for this great work was, first, \$1,500, then \$2,500, and \$4,000 the later years of his life. In October, 1873, Mr. Chambers, his elders and all his people entered the Presbyterian fold, and were enrolled as The Chambers Presbyterian Church.

When he was called to Philadelphia, he did as I did, married a Baltimore girl, and when first married he lived on Arch street, near Thirteenth street; later on Walnut street above Broad street, on the south side, and from the time of the Civil War until his death, corner Twelfth and Girard streets.

He was distinguished in so many respects that it is difficult to do him justice without being suspected of exaggeration.

But he was the war horse of temperance; he would enter no house where liquors were provided, not even to hold services over the dead, and all church historians agree that he had a wonderful control of assemblies. He was their master. When

## Address of Hon. Morris S. Barratt

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a little boy I remember him distinctly, especially his height, which was six feet, his commanding presence and his wonderful oratory.

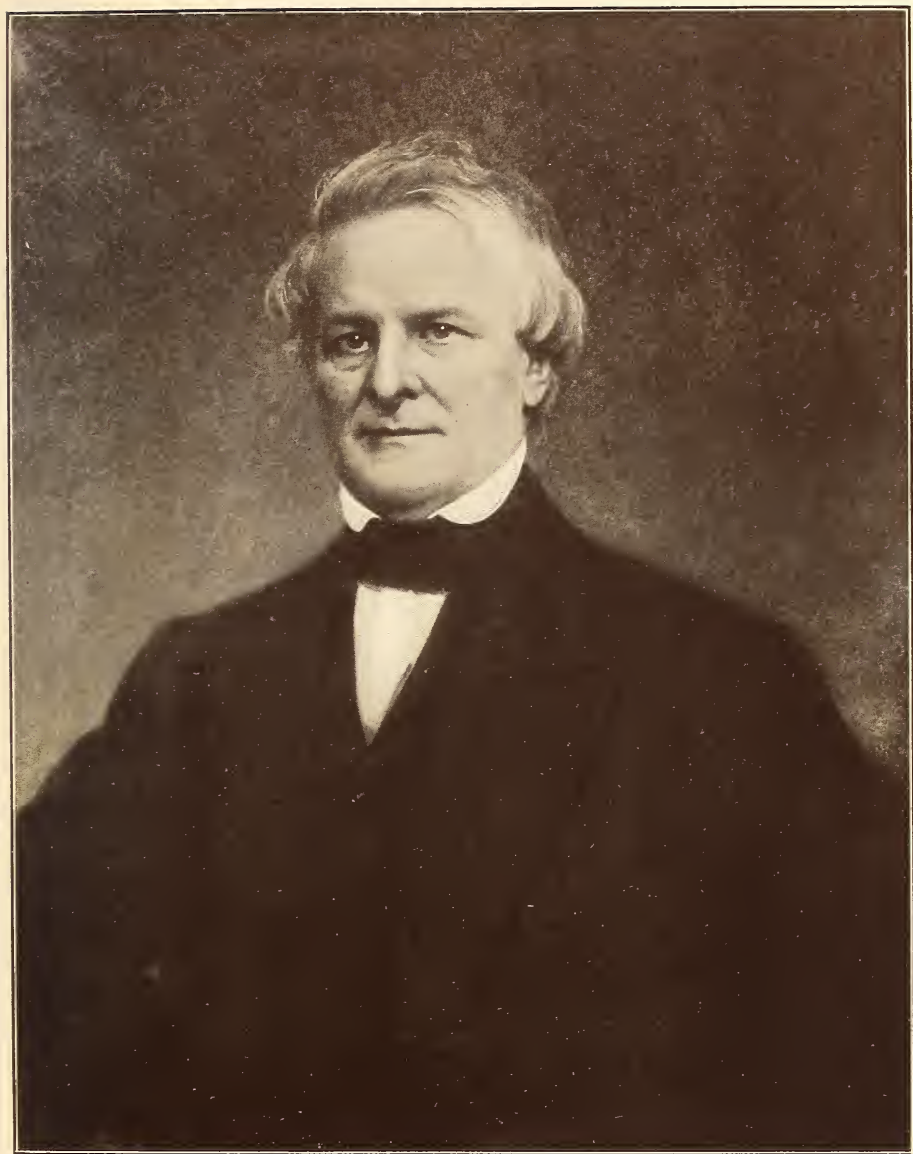
John Chambers' favorite psalm was CXXXIII, a song of degrees of David—the benefit of the communion of saints.

1. Behold, how good and how pleasant it is for brethren to dwell together in unity!

2. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments;

3. As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing; even life for evermore.

Among his many activities he was much interested in the principles of Freemasonry. He believed them instruments for good. He was a clear thinker, and he saw that there was nothing inconsistent, or thought of rivalry between the Church and the Masonic Lodge. Masonry teaches and explains by symbols which are ceremonial, and has a dignified ritual which teaches the principles of pure morality. Speaking of the Grand Lodge of England, in 1717 a Churchman said: "So inbred is the love of dignified ceremonial in our racial characteristics, that when Ritualism was driven out of the Church, Englishmen allowed themselves to be driven out with it, and Ritualism and Englishmen were together established in the Masonic order." As a late writer has aptly expressed the thought, "Masonry has no monopoly of the truth, nor of the wisdom of the ancient sages, nor, indeed, could it or any other organization claim a monopoly of these inestimable gifts. This wisdom



REV. JOHN CHAMBERS, D. D.

CHAPLAIN OF THE RIGHT WORSHIPFUL GRAND LODGE FREE AND ACCEPTED MASONS OF PENNSYLVANIA, 1836-1874. PRESENTED TO THE JOHN CHAMBERS MEMORIAL CHURCH AS A TOKEN OF RESPECT TO THE HON. JOHN WANAMAKER.





## At the John Chambers Memorial Church

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and the great truths of life, are concealed all about us; in every man these truths are hidden in his heart, so that when he sees one of them, he is not surprised, for he seems to recognize an old acquaintance. But men cannot see these truths when they live by false standards, or darken their judgment by errors or vices. These truths are hidden in the allegories of the world, even in the fairy tales that are told to children. But men cannot hear the spiritual meaning so plain as the adept until their ears are tuned to the harmony of the spiritual; and every fault vice or folly clogs the musical strings of the soul so that it cannot respond to its true harmonic, but produces discord instead." This is not the time or the occasion to speak of the objects or purposes of Freemasonry. Those of you who are members of the craft—and I see many of you present—know them. J. Henry Williams, George W. Kendrick, Jr., John Wanamaker, Samuel W. Wray, Dr. Samuel W. Latta, Walter T. Taggart, Dr. Julius F. Sachse, Henry Darrach, who are on this platform, are not here as Masons, but as citizens to do honor to Dr. Chambers. It is enough to say, however, that Dr. Chambers was an ideal Freemason; his passions were under control; he acted upon the square, he spoke well of his brethren, and his active life work as a minister of God, in which he was pre-eminently successful, was the salvation of men's souls. He led his people in the way of truth, pointing out that "all our doings without charity are nothing worth," and exhorted them "to hold the faith in unity of spirit, in the bond of peace, and

## Address of Hon. Morris S. Barratt

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in righteousness of life.” Masonry is not a religion, nor a substitute for one, but all its members must believe in God. On the west wall of Corinthian Hall, the Grand Lodge room in our Masonic Temple, Broad and Filbert Streets, Philadelphia, in plain view of the brethren, is the latin motto, “Nil Sine Numine”—nothing without God—which is significant.

He was an active member of Lodge No. 51, Free and Accepted Masons, of the City of Philadelphia, from May 22, 1851, the date of his admission, and a Grand Chaplain of the Grand Lodge of Pennsylvania for twenty-five years, having been first appointed December 27, 1849. My father, James Barratt, Jr., was a member of Lodge No. 51, and it is one of our best Lodges.

Dr. Chambers’ great interest and devotion to duty is shown by the fact that when the corner-stone of the present Masonic Temple, at Broad and Filbert streets, Philadelphia, which is in the northeast foundation walls and weighs ten tons, was laid with appropriate ceremonies by Right Worshipful Past Grand Master Richard Vaux in the presence of a distinguished company of ten thousand Masons on June 24, 1868, as Grand Chaplain he took a prominent part in the proceedings and offered the following prayer:

“PRAYER BY THE REV. JOHN CHAMBERS.

“June 24, 1868.

“We come before Thee, Thou Great and Eternal God and Father, maker of worlds and ruler of men, to offer to Thee our adoration and praise, our prayers and thanksgiving. We pray

## At the John Chambers Memorial Church

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Thee to bless the work now begun, with the corn of strength, the wine of refreshment, and the oil of joy. We implore Thee to bless the great brotherhood of Freemasonry here, and every where, and give it unity, harmony, and prosperity. We ask Thee of Thy great mercy to preserve and protect us, and have compassion for those who suffer, and be the God of the widow and the fatherless of our brethren. Be pleased to teach us our work, that we may ever revere Thy holy name, and obey Thy divine laws, so that in all our labors we may have respect to those in authority over us, as they and we are accountable to Thee, the only-wise God, blessed forever. Look down from Heaven, Thy dwelling-place, Oh Thou who created the earth and the sea, the sun, moon, and stars, and pour out upon this fraternity of men like blessings which aforetime Thou didst upon our fathers. O Thou Omniscient, Omnipotent, and Omnipresent God, hear us, be with us, and grant us Thy salvation. And when we shall have ended our labors on earth, may Thou, O Father of light and love, who are plenteous in mercy, guide us up to Thy throne, that we may, with those who in white raiment and crowns of glory, with harps in their hands, sing the songs of joy and deliverance and redemption, throughout the endless ages of eternity. *Amen.*”

At the dedication of the Masonic Temple September 26, 1873, and in the seventy-fifth year of his age, he made the invocation which follows:

“PRAYER BY THE REV. JOHN CHAMBERS,

“September 26, 1873.

“Almighty, Eternal, and loving God, the Supreme Ruler of the Universe, the Divine Architect of all things, we come into Thy gracious presence in the way which Thou has appointed. We call upon our souls, and all that is within us, to be stirred up, to adore and magnify Thy great and holy Name. We thank Thee, that our lives and health have been continued unto us, and that we are allowed to meet each other on this solemn and important occasion, to dedicate this magnificent Masonic Temple to the glory and honor of the one living, true, and eternal Jehovah.

## Address of Hon. Morris S. Barratt

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Here, may Thy Name ever be honored. Here, may good and true men, only, be added to the sacred Fraternity; each, in his place, following the landmarks so beautifully laid down in Thy blessed Word; each, with plummet-exactness, standing erect before all men—ever square in their actions by the word of truth, as revealed to man in the Holy Bible, and never failing to circumscribe their words and deeds toward God and man.

“Bless, we implore Thee, the Grand Officers of the Grand Lodge of Pennsylvania, and the Grand Officers of all the Grand Lodges represented here, on this Grand occasion; and mercifully bestow Thy gracious benedictions upon the Masonic fraternity, from the rising to the setting sun, and from the rivers unto the ends of the earth.

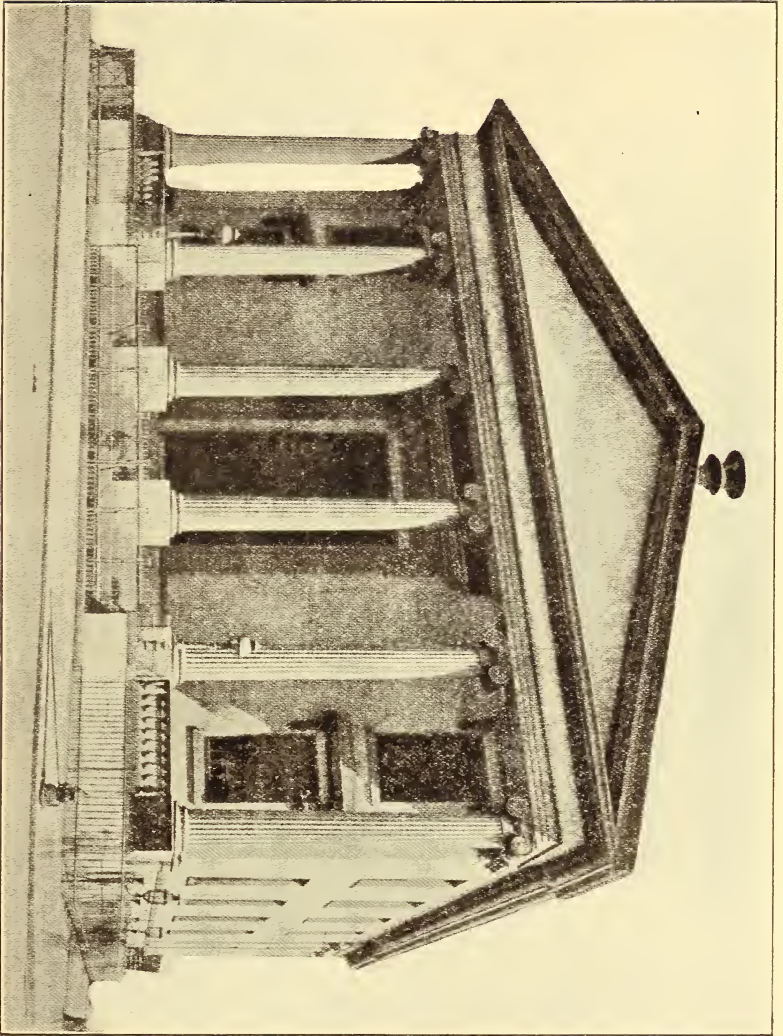
“Suffer not, we beseech Thee, Thou God of Mercy, that the Masonic ear should ever become deaf to the cry of the distressed; nor that the Masonic hand should ever be closed when needy brethren ask for help. So influence the hearts of the universal Brotherhood, that the widow and the fatherless in their distress shall never plead in vain.

“O, Thou Father of all good, grant that all who may be chosen to rule over this Grand Lodge be good men and true, and ever under the special guidance of Thy divine wisdom. Within the walls of this Temple now being dedicated to Thy honor and glory, let there be but one heart and one mind in their love and obedience to Thee, Thou Lord of Heaven and Earth; and when our work on earth is done, and well done, then, by Thy gracious favor, bid us ‘Welcome’ to the Temple, not made with hands, eternal in the Heavens, to dwell with Thee forever. Let not one be missing, we implore Thee for Thy Name’s sake. Amen.”

If nothing else remained to us but these beautiful prayers, we should say they evinced those traits which characterize the strong, clean, God-fearing minister—the highest type of manhood.

Dr. Herrick Johnston said of him:

“He was as bold as a lion, with the heart of a child. His emotions were not born blind and therefore while intense were



1831—FIRST INDEPENDENT CHURCH 1873.

1873—THE CHAMBER'S PRESBYTERIAN CHURCH 1899.

NORTHEAST CORNER BROAD AND SANSON STREETS, PHILADELPHIA.



## At the John Chambers Memorial Church

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under curb and bit. His talk before our ministers' meeting one day when he had been invited to give us some reminiscences of his fifty years' service for God in Philadelphia, was a revelation, an inspiration and a benediction. We felt there was one John Chambers, whom God had sent into this world marked 'not transferable' and 'good for this trip only.'"

If Dr. Chambers could see the wonderful Bethany Presbyterian Church of today and this church named after him which grew out of it, and the good work they have done and are doing he could truly say, "I have not lived in vain."

I have related to you briefly in outline what John Chambers did.

In St. Paul's Cathedral, in London, lies the mortal remains of Sir Christopher Wren, its great architect, who was Worshipful Master of St. Paul's Lodge, now the Lodge of Antiquity, subsequently R. W. Grand Master of Free and Accepted Masons, of England, with this inscription, "Here lies the body of Sir Christopher Wren, Architect of St. Paul's. Reader! Would you see his monument, then look around you." Repeating these words, "Look around you," what meets your view as to John Chambers? We see evidences of his life work and influence on every hand.

The Bethany Mission Sunday School and the Bethany Presbyterian Church and this edifice, the John Chambers Memorial Church, the Chambers Memorial Church at Rutledge, Pa., and St. Paul's Presbyterian Church in West Philadelphia, and the Chambers-Wylie Memorial Church, on Broad street, above Pine street. He was the captain, and Walton, Wanamaker and Whitaker were his able lieu-

## Address of Hon. Morris S. Barratt

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tenants. In 1875 Mr. Chambers said: "Connected with our movements as a Church, no single event in our history exceeds in point of grandeur or importance Bethany Mission, the work of that remarkable young man, John Wanamaker," and you know this church is an outgrowth of Bethany.

In view of the inscription on the portrait which I unveil "as a token of respect to Hon. John Wanamaker," I venture to say to this audience that our friend, Mr. Wanamaker, and his many religious activities with the churches I have named, are living monuments to Mr. Chambers' greatness and character. Truly was he called a spiritual storage battery, as the inspiration, spirit and power he infused into Mr. Wanamaker still is a great force for good.

This portrait shows the man as he was, and his widow prized it. The inscription placed below it is:

*"Rev. John Chambers, D.D., Chaplain of the Right Worshipful Grand Lodge Free and Accepted Masons of Pennsylvania, 1836-1874. Presented to The John Chambers Memorial Church as a token of respect to the Hon. John Wanamaker."*

As a man, a friend, a preacher and a Mason, he deserves commendation, and you honor yourselves in doing honor to his memory—"He being dead, yet speaketh." You reap what he sowed. May his portrait always be an inspiration to you.

"And I heard a voice from Heaven saying unto me, Write Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."



































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